M 1661

Friday September 5, 1969

Westtown

Group IV

20 pages

Transcribed: G. Peters
Proofed: M. Corbett
Typed: J. Haim

2 copies

Reading copy

M 1661
Friday September 5, 1969
Westtown - Group IV

Mr. Nyland: Tonight I think it's a little better than last week...the piano is better, Peter - it,..you can get certain things out of it...last week it was very much like a wooden pipe - no particular resonance...it's much better. I bet they didn't hear what I said. Did you hear what I said? (No.)

Well, you know , I'm used to make different nuances in a voice, so if you don't hear, you have to make it up yourself. I think it is still better if we try the piano on the other side, Georgie; and then before you set up tables and so forth. What will we talk about tonight? Because every day is another day. And another day, and another day. Added, and added and added - for your life. Maybe until you die; maybe you die already before that. Maybe you get sick and tired of every day. Maybe you don't know what to do - certain days, at least. And we talk about aims. We talk about what you have to do, for yourself, for your life, which is innerly - Development. And we have lots of theories. And talk-talk. Many, many things that we say. How much do you hear? How much do you take in? And how much, actually, do you digest? Because that is always the problem that whenever you have to do certain things in ordinary life professionally, you will do it, and of course, you will get something out of it - if not money, at least perhaps you may be able to get a little satisfaction that you know you've done something; even if it's against the grain. Why isn't that the same kind of a measure possible for a spiritual life? Why wouldn't we feel really sorry if we didn't do anything about ourselves as we are in reality, with the assumption, of course, that that is actual Reality. Or if it is not an assumption, but it is already clarity for you, then why in God's name don't you do more? Because, if that is real and ordinary life not as real or has a certain level of reality which is lower, then why spend so much time in ordinary life

for all kind of nonsense? Because we do. Don't think that the Barn and the activities are going to change a person so that it is all beautiful and lovely and roses, roses, so that the people who do come - doesn't matter from what particular part of society and whatever their background may be; all of a sudden when they get into the Barn and the atmosphere, they are supposed to be ideal.

At the Barn and everywhere around and wherever we are, it is exactly the same as in ordinary life. And sometimes the people at the Barn are not even as nice and as kind as the people who are completely unconscious. And why is this really that in the first place you think that you will immediately change, and in the second place, that sometimes among ourselves there are examples which are much worse. And what good then, if you look at it from a general standpoint, what good is it to profess that you're interested in Work, and particularly when Work is difficult?

If Work was altogether an enjoyable something that you practiced, and then you found out certain things again agreeable for yourself - but again it is difficult - there's something you have to do quite special; it is definitely against ordinary nature; it sometimes is against the grain, and then what result do you get - certain facts about yourself which you don't like, and why should you really rake all of that up - why can't you leave it alone? Why can't you continue to be unconscious? And try and be nice and kind and so forth and don't think too much about death. I think it is worthwhile to try to consider that particular question for each person, because they must have a certain motivation...of why-like tonight you come, a little distance, and of course a little music; but why...why make the effort? To see each other? You can see each other tomorrow in a much better way when you work together. And to sit sometimes like we have done in a stuffy room and crowded, and it must be for some definite reason for yourself that you derive something from it which is useful.

In the first place you have to find out what is really the use, and what is useful for yourself; and why then, if it is useful what is it used for? And if that what then it is used for starts to change, does it actually change? And does it change in the right direction? Are you more agreeable? Are you less stepped on your toes...are you really kind to people, are you upset by certain remarks of some people which you don't like...are you still continuing exactly the same way as before? So that really there is no difference, if you compare yourself with five-ten years ago and if you look at examples around you of those people who are and have been interested in ideas of objectivity already for some years, is there something so wonderful about them? And of course, it's all in the negative, and you know it. Everybody is still stupid at times, and they cannot help it, and they find all kind of excuses, and they rationalize in order to justify whatever they have been doing. And for yourself, even if you discover every once in a-while a truth, and you like it, against that there are many truthful things that you don't like, and <u>why</u> clutter it up in your life, why not take it easy? Why not sit? Why not take a nice way out...meditate, sit as long as you can until you get a little bit annoyed and then get up and then go and attend to your ordinary affairs, and then think about that you have meditated for fifteen minutes and so forth. And maybe it feels good, and then you are justified because you have been a little bit more spiritual. Or maybe, you pray to God and the whole day you must make reference to it that you have done that, and even you tell your friends how terribly pious you are, because you prayed. And you see yourself at the Barn, and you see yourself subject to gossip, to behavior of other people - critical, and all the time...I've said before, I will not criticize you, and it is really not in any sense that I want to be mean about it, but I would like you to have your feet on the ground. Because what's the sense?

Here is a piano we have to move, and Robert being responsible for those things, asks for volunteers. One. And he happened to be, of course, a piano man. But

we can count on him, because he understands it. And all the rest. All able-bodied men. Maybe you didn't hear it, and maybe you need a little explanation of what is meant, and if you really haven't been interested enough even to ask maybe, I should tell you that there is a piano here which ought to go up to the attic, and it will require 15 or 20 people to carry it up, and it will require perspiration and attention and a little bit of energy spent for a certain worthy purpose. Because if we are upstairs it will be a little easier for all of us, and now volunteers, even on a Saturday or Sunday...Sunday was mentioned - when you most likely would come to the Barn and maybe you would spend your day in some kind of physical work. And then I ask you, what for? When that kind of physical work that you intend to do on Sunday can have no meaning in comparison or what is the meaning - in comparison to the volunteering for that what is required for this piano to go upstairs, and no one - with the exception of one person, held up his arm or hand or even nodded their head, at least not that I saw. Why? And I say this not in any critical sense. I say it because I am terribly sad about the state of affairs. What is alive in you? Why aren't you even game? Why don't - can't you look at it even as an adventure...as something unusual for the sake of what I do not know, maybe for yourself, maybe for others, maybe for Nishimuras. Maybe for the fact that there is something to be done that requires a little bit of more attention and physical work for yourself, or maybe it is because there can be a group who can work together and if we profess that we want to work together physically for the sake of Waking up, where is the opportunity then which you take? But you sit like bags - potatoes...salt, not to be moved - lethargic. What is the matter with your life? Maybe I see it altogether wrong. Maybe I have the wrong impression. Maybe there were hundreds of arms up and I couldn't see them. Maybe there was such enthusiasm that it became noisy and I had my ears shut.

Look at yourself now honestly. I would almost say be honest once in your life,

of this kind of behavior of a group of people - young as you are, and what is there that you would say 'Yes' to, to yourself, to help. Even in ordinary life, not professing to have anything to do with consciousness. A person would help wouldn't he more or less? You can go even on the street here in Westtown, and get a few people and say 'please help me a little bit, I have a piano to move.' And they would come. And we sit. And we call ourselves a group. What is the matter with us? Why is it so difficult to understand the purposes of that kind of life? Why don't you think a little more? Why don't you open up? Why not if you really have life in you, show it in some way, maybe emotionally, in some way - I don't care if you swear or yell or what, but for God's sake, say something with your life. We talk, we talk. It's easy and cheap. But when it comes to doing, where are you? And feeling, what is there feeling, what is there as relation on the basis of feeling for each other, not brothers and sisters - Heaven forbid - but a group of people with an aim, a common aim. What is the aim? To Work? For what? A Soul? To prepare yourself for dying, to establish something that contains, and can contain life after you die. So that maybe philosophically you can understand a little bit of that kind of an aim that you are at the present time playing with - life, without even becoming responsible for it, and that you really are so goofy that you just take life as it happens to come, as if it's already your own. Don't think for a moment you own your life...not at all. It has been given to you, even your body was given to you, you didn't do anything about it. And you have been breathing air which Mother Nature provided, and food for a long time coming from your father or mother or someone who took care of you...until now you eke out a certain ordinary kind of a living, in order to keep more or less alive, and to maintain yourself.

Where are your ambitions? What is the depth? Where is the essence about which we talk so often? Why can't you be open about such a thing that you really feel

that something else is at stake, and not just ordinary little party where you come to listen to some music and drink some coffee. You understand that kind of a disappointment? Or do you have to wait until you're about 80 years old before you can understand it? Do you have to wait until Wisdom comes with age and maturity? Isn't there something in you exactly when you are young, of the possibility of hoping for something that at the present time could be put in an ideal, when you describe yourself as what you wish to become as a man, and how you want to grow up and don't you think that in that picture, something has to fit and one of the things that should not fit at all is laziness, disinterestedness, lethargy. Not even curiosity to see how it would function when we talk, can we get it through, through the hole, we have to make another stairs, maybe. You're not even interested to see how your mathematical brain perhaps could devise certain things of how to go around a corner with a piano. Why do you think that this kind of an attempt that we're engaged in and about which many of you are serious, why is it that it takes so long to get off the ground? Because we work for a long time and business as usual. It's simply because you don't want to give up anything. You believe that it is still possible, when we talk about parallel lines that when the other parallel line exists, that the first one of your ordinary life still remains in existence, so that then it is simply an addition and that when you feel like it, you can go over into paradise, and if you don't feel like that anymore, you can go over into Purgatory.

Why is it that you are so little alive? Why can't you yell from the top of your lungs? Of course you do it probably when I'm not there, and maybe because of my presence, you have a certain attitude which is only reserved for me, so that when I am not here, of course you are different, who knows? But it was a very simple question, by Robert - volunteers for a job that requires a little bit of energy to be spent - and do you claim that you are a group? Do you

claim that you understand anything about Working for your soul? Do you really think that you know a difference between consciousness and unconscious...don't you have something that might indicate conscience? The necessity, when you say I want to come here, that then you're under obligation, when I ask you for once, to be honest, don't you think that that is in line with the development for yourself which is useful to grow up, to undo all the different things of ordinary education which have never taught you how to become a man. You stuffed yourself with all kind of things, useful perhaps in ordinary life, and perhaps not so useful. And that you cram for an exam in order to get a degree, and then maybe you get a degree, and then you use it, and perhaps people respect it, and perhaps some don't. And how much time was spent on the acquisition of that kind of thing, and how much, at the present time, and again be honest, do you use of your education, that is, so-called book learning, or contact with art, or even study of philosophies, and of course without any doubt, to what extent is there religion in your life? What do you acknowledge as an inner life existence?

Do you feel the presence of something that is of more value and as a higher level of being, when you are together? We have talked several times about the impression created by the people here when someone from another city comes, and visits us for a week, and they go home with an impression. Have you added to that impression? In what way? Did you uphold ideas? Were you strong enough to convince someone that ideas as such are worthwhile for you, and can you bring to bear enough ammunition to prove it? Can you talk with enough certainty about your wish to Work? Can you really indicate to someone, a sympathetic listener, what it is that at times engages you, and for which you sometimes sit up and read All and Everything or for which you sometimes undertake a task, or for which sometimes you give some money in order to maintain the Barn and the activities for which, of course, at times I know, you sacrifice certain things. But if it

is not the equivalent of that what you gain, and if that what you gain is not noticeable - I've said so often that the person who really Works, must show it. How many honest priests there are, you know? How many people who profess a certain faith and then live in accordance with it? How many hermits have you ever met who live in the desert, and not only study but are simple and live in accordance with the Golden Rule? What kind of discussion do you have among yourselves, of what kind of level to further the ideas, or to stimulate someone else so that they in turn will again look at something perhaps you have mentioned, and then become sufficiently alerted to do something about themselves and read and buy a book, or to sit and really think about the value of your life? And then a little thing like this volunteer-business comes up, and all of Plato and Demosthenes is forgotten...everything that you have learned in ordinary life, even of a little higher quality, is forgotten when something is required of you, a little bit unusual maybe. When someone is sick, do you go and see them, when there is a baby born, do you make a telephone call or write a letter? Do you feel for a mother who just had a baby? Like Jerry and Susan in San Francisco? Do you really live in life and let experiences go sufficiently deep so that they can have a meaning so that they don't leave you when something else rubs it off on the surface of your life? So that something really starts a little bit of a change in you that you become a man and that what you do is becoming to you... So that the accent which always has been and where education of course helps you, always has been on the outside part of your life, and of course mostly in your manifestations, that at times you dare to engage your heart. And that you then wish to plant, you might say, a flag at such a place as if when you are building a house and you are at the roof and the house is almost finished to be lived in, they put a flag on it, on the roof to indicate to others 'we are ready to live here'; and also as a sign of an ornament, or most likely something to be grateful for, that finally after much struggle there is a roof over one's head

so that then life can be lived perhaps a little easier... Where are the flags that you put on the little buildings that you make? Where are you constructing? When do you put up a sign 'Be careful. Man at Work'? Or is it all the time the sign 'End of construction'?

A person must live constantly in a change of conditions created by himself and he has to learn how to change such conditions for his benefit if he really is interested in the further development of himself. If he believes that there is that kind of possibility of an evolution then, why don't you start with that what can grow still, which is your feeling, sympathy, and exchange, and kindness , and wish for understanding, and feeling for each other and to help and to make your body, which is lazy most of the time, do something for the sake of someone else, or the gratitude you might have for the fact that you're alive, and that perhaps even, you're grateful to God for giving you a chance every day to wake up physically. Why don't you wake up in a general way? Why don't you do something more, so that a simple thing like asking who can help, that you respond? Otherwise you are like, you know, the good and the bad Samaritan. You pass by many times on a road where there is a great deal to be done, because you hug yourself in your anger and I call it stupidity, because you can't get over of someone not perhaps having recognized how tremendously valuable you are,so that they ought to be respectful to you. And who are you? This is what you are. If you actually deserved the name of a man, then act like one. And you can say how I embroider on a little bit of something and I make mountains out of molehills, and I'm sorry if you really think that,because when it is just a little bit of this kind of thing, it's an indication of a total state. You can make the same kind of remark about Gurdjieff exaggerating by taking one little instance and blowing it up as if it applies to the whole world. What is the principle that's involved, that such things exist on this earth, and when they can exist at one place, they can exist at another, and don't be too holy thinking that it won't

exist in you. Everybody has that same kind of a thing of being lazy and not being alert enough and not wishing to show that they are alive, and not really wanting to do anything about themselves when it comes down to something that's a little difficult... It's all right when everything is sailing with the wind. So it is not that I blow up this little kind of an instance. It is in general, what is the state of us as a group, and I wished you really would think about it.

What is it and again I say, I've said often you come tomorrow, Saturday, and you will be there early because that you have done already several times and you come I'm sure with good intentions. And you come I hope with not too much folderol of ordinary life. But that there is a very simple aim that you will make attempts for yourself to continue to accumulate data about yourself without even trying to be impartial all the time. But to accumulate and make a new world and then perhaps see yourself, and perhaps become acquainted and to introduce also a little event like tonight, as just a mere possibility of what might happen when you may have been asked a question to which you personally would have to answer. I hope you come tomorrow in such a state for yourself that you really wish, I call it to live, because the repetition of your life in an unconscious state is only good for the earth and at most, perhaps, for mankind a little bit. I don't think it is bringing mankind very much further then only in certain inventions, which are quite useful to make people more lazy. But when it comes to the question of a spiritual development, I think in the olden ages, when we were not as complicated, there was more essence than we have at the present time and such a pity it is - because with all we have and our abilities we honestly could be spiritual beings in the form of our flesh.

Of course that is why I talk, because that is the aim - to try to wake up to that

fact, that Work has to be done. Work is not something to think about. It is the doing, and then there will be chance that at a certain point you can introduce impartiality, and then after some time, there is a chance that you can introduce the concept of the Moment, simultaneity, and then there is that chance that through this preliminary period you will actually consider yourself as a means for a different purpose, not related to the welfare of yourself as you are, but for the hope of developing something that could become permanent in the eyes of the Lord. I hope you have a good day tomorrow.

PART II

What is the real reason of wanting to Work? When you think of yourself and you consider, of course, what you are, and you compare it every once in a while to what you would like to be, and you know that you make attempts. You know that in daily life you do your best; you will find excuses why it is not always right and the excuses are not always related to you. And perhaps in many instances it is really the fault of circumstances, or maybe because of other people who perhaps have told you before and you have believed them, or for which you had absolutely no way of discriminating and you did the best you could. Is someone sneezing? What is it? (Hayfever) Huh? (hayfever)...Hayfever? Goldenrod, I bet. What do you think of yourself when you're disappointed? And of course what do you do about it? Just let it ride until something else happens which is more important or pushes it out of the way? Or you just wait to see if there's any particular reason for it and it stays and you don't like it. You're dejected. And you go around with a mopy face, and everybody else will find out that you have a terribly hard time. Or are you affected by other people in sympathy? Do you have ideals? Do you set out in the morning with something that you want to do? And perhaps even try, and perhaps do it...at least to some extent.

But,are you happy in it, or are there too many things that you have to think about that worry you, or things you have started and cannot finish or the condition of your health, or relationship with people? Where you have ideals and you want certain things, and you believe it's possible, and you have a perfectly good right to believe it and it doesn't work and it doesn't fit. You yourself - a square peg. You didn't make the hole - you happen to be a square peg. You shouldn't have selected a round hole. But how would you know? Trial and Error - that's really our life...you try, it doesn't work, you try again, maybe it does - you change. You change because of experience. You learn. You know what the values are, after several years, you don't get bitten so easily. In the beginning you are naive, after a little while you even might become hardhearted.

What is it really that one wishes for Work? Perhaps it is best to say that it is a question of balance, that if I am affected by certain things, that I know how to place them. So that they don't take the upper hand. So that maybe it is not the question what I feel and what I think, but it's a question of taking it in, in some way or other, and that I can digest it without having indigestion... so that I know how to eat; that I select, you might say, my psychological diet. That I know where to go and how to be and in what state, in order to dare to eat certain things that are put up, and perhaps are in my way, and perhaps I have to eat; but for which I sometimes have no appetite, and I'm not in no conditi n even, to look at it, and for a little while I try it, and I let it go, and then I start something else. And it's the same thing, because it is not the condition, it's me. And I don't know how to live. I don't know what to do. And I get too many things and then I'm loyal, and I think that I have to do this and that - someone else comes and tells me what to do and it's a hard luck story, and so, of course, I take it out of myself and I work and work and I

go out and come late and I don't have enough sleep, because the next morning I promised for so and so and somebody I would be there, and I have to do something for them. And I take it out of myself, my health. And I feel a little bit sorry - perhaps not so much - but at the same time it's not right, because where was the mistake made? By saying 'yes' when I should have said 'no.' How can I become stronger in that respect?

How can I know that what I have to do is valuable or not? How can I take certain things and know what is my limit of digesting it? Trial and Error does not help because it goes at the cost of certain things. And I have to think about it and perhaps if I could feel, if I were sensitive enough to know what is the value of certain things that I have to experience, that I have to do, then perhaps I would know what to do. Perhaps I could do it. But many times of course I know, and I don't have the strength. If I look at myself, how I have to change, there is really the room for changing all over the place. And all the different things that I now call 'behavior forms' are always in some way or other not entirely complete or correct. And the reason, of course, is that there is no central point. Each kind of behavior stands on its own. When there is an influence of some kind, and an impression, I digest it, sometimes with ears, sometimes with eyes, sometimes it's pushed on me. It is reacted on in a certain section of the brain, without anything else of the rest of the brain knowing about it. I don't give it enough time to consider it. I am very often just à l'improvist what I think I can say or do, and I believe that I am intuitive enough to be wise. And of course I'm not, and it is because I'm not complete.

I'm not one whole or entity. I'm not always the same; that is as if in an entity I could always turn an entity of myself towards that what I have to face, and that is obvious, the only solution is, I cannot live on the outside of my life, I cannot be one thing now, and a little later something else and a

little later something else, because my total skin; my total behavior form, which makes out the surface of my skin, is painted and is made up of such a variety of things some of which I know, some I don't, and sometimes I guess at it, and then I become this way or that, irritated by one thing, not remembering that there was something else, then I know that something else, and then immediately the telephone, and someone steps on my toe and whatever it is. I'm not at all always the same, and I'm not dependable. And this I think must be true for everyone. And everyone who is honest will have to admit it. There are certain days that are good and it's not my fault, I think at that time my particular type or that what I happen to be as educated kind of a person happens to fit into general conditions, they there then represent themselves to me in that day of my life. And the next day it's just the other way. Or, at least, it is different. How can I with all changing conditions, how can I in the little bit of life that I have to live, really receive enough information about myself and all conditions which might present themselves to me, for me to know how to behave as a man should? It is so obvious that there has to be a short-cut; because if I live my life unconsciously, and I will say I will try everything and keep that what is right. I have a day's work just for one little thing, I have a whole year for a couple; I have my whole lifetime for all the things I have to do...and at the end of my life, I'm incapable not even of enjoying it but even knowing how to handle it, because I've just finished the last page of the book and I have not had a chance, as yet, to read it again.

The short-cut is an <u>increased</u> velocity of experience. It is a condensation of that what I have to do in ordinary life in time alloted to me, with the abilities that I have, meeting different conditions and digesting them. What I need is a catalyzer to speed up such reactions, that gradually I will know how to say 'yes' or 'no' simply because something is developed in me which becomes the guiding force for myself. I do not mean 'I'. I mean by that the in-

troduction of what is a catalyst which speeds up the reaction and reaches a result much quicker and sooner without doing harm to the reaction. And it is a catalyst which, when it is introduced, does not take part in the chemical reaction. But by the mere presence of it, the chemical reaction temporarily is connected with the catalyst, and at the end of the reaction, is again given up, completely unchanged. This happens of course physically in chemistry. In psychology, I have to have something that is present to me. It has to have a function of actually at times combining with me, and at the end of the reaction of my psychological life, to be able to set me free again, without that catalyst being harmed. It may have gotten a little soiled in the process but it can be cleaned easily again. In psychology it is that what is needed for me to be present to myself, as that what is unchangeable, and that what has a different kind of a quality from my ordinary life. And then by its mere presence to me, starts to affect me in a variety of different aspects; and at times, even, connects with what I happen to do, and you might say, participates in the reaction, and then when the reaction is complete, it can let me go. This is the concept of 'I', and it is the concept of Grace as represented by God. It is the presence of something that I know is a catalytic influence on me, to speed up a reaction and that under the influence, and by the mere presence of that form of objectivity, all subjectivity will be speeded up and fulfilled, because it is not a question of giving it up but only the velocity is much faster. Under the influence of that what is a conscious state, unconscious states are, you might say, summoned in front of it, and are looked over within a matter of seconds, where before it may have taken minutes or hours or days. It's a very strange kind of a thing that the introduction of that - and it is called of course sub spatia eternitatus - that is, that it is looked at from an eternal standpoint, as if then, and the meaning means really, God of Heaven coming down to earth or Heaven found within oneself. And of course that must

be the meaning as far as the Bible is concerned, of something that is awakened in me of a spiritual kind of a value, of which the quality of its own density is much finer and refined, and able because of its liquidity, that is, its fineness and ability to move faster, will speed up such reaction. This must not be theory; because, you can say 'yes' to it, it sounds very good, and it ought to be able,all right and perhaps it is possible. And it has absolutely no meaning for you. Because it stays with you in your mind or sometimes you may even like it, and it has no value <u>until</u> something takes place. What is it that is really needed? That is the question of the consideration of Work when it is actually possible that it could help you, and then as I say could speed up reactions, in an unconscious state, and make them behave as if the reaction itself is conscious.

The verification of these kind of things is first to establish the form of the reaction; that is, to establish the different factors that influence me in any form of activity. At a certain point, there are three or four different factors which have an influence. I must learn to concentrate on only those and not on something else that I have to do later. I have to become quite selective in attempting to stay with one thing only and excluding all thoughts about something else, that ought to be done. If I don't know what is most important, I have to use a list to indicate the importance and which one has priority, and then, that what has priority --A-Number-one-- has to be alone first. That's the first condition of setting up this kind of psychological reaction. The second is to prepare the conditions for such reaction. That involves an ability to do with that which is the material, that what is required. In every sense of the word it means dexterity. It means knowledge how to do this or that, It knows...it has to have a certain insight of the recognition of the materials to be used, or the relationships which may happen to come by and affect each

other. When the dealings are not with matter in an ordinary sense, but when they are - when one is dealing with persons, when one is dealing with feelings, dealing with thought processes, it becomes a little bit more difficult but you have to know who you bring together, and what, and when and at what point and when you allow, when the conditions are set, and you know you have ability, the second factor is always in a chemical reaction, temperature.

One has to know how much heat has to be applied. Heat in a psychological relationship is furnished by one's emotion. One must not use over too much of heat. One must use enough in order to create conditions most useful for the reaction itself. One must not use too much energy in trying to accomplish a certain task. One must not ever do it like sometimes in selling, one oversells. One must give enough of a feeling when necessary and not give it when not necessary. It's a very difficult condition to fulfill, because one's enthusiasm will make you go overboard. The third, that is, the condition which is needed before even the reaction starts, is what we call 'pressure.' Pressure is a strange kind of an influence, on any kind of a reaction. In reality it means that that what are molecules, are forced together in a closer relationship. Psychologically it means that the contact between people or between a person and material can be more or less intimate. And because of this there is the possibility that with greater intimacy, there is (a) much more chance of actually, you might say, meeting each other. Or being adaptable to that what the conditions require. It has to do with the conduciveness of circumstances. But this is still the consideration before. Now the question of the catalyst, which now should be added... the catalyst is a knowledgeable something about the actuality of conditions as they are. It has to do, in the first place with what I am, when I am involved, so that I then can look at myself impartially, in not overshooting the mark, in knowing that I have ability to do, or honesty to say I cannot. This is one thing. The second is that in the relationship of that what I have to use, I

have to have knowledgeability to know what kind of material is to be used, what the reaction should be, and what I hope for as results. Then the reaction can take place. The things are brought together. The catalyst is in this case, impartiality, in this case no expectation for that what will happen, in this case a living day by day. It's a very strange kind of a catalyst because it is completely opposite to ordinary life.

I expect in ordinary life to reach a certain aim by describing it, because I want it that way and I work towards it. This particular kind of catalyst requires me not to determine or to define what the condition should be, and this is simply in the nature of the catalyst; because the catalyst is from Heaven. The catalyst has enabled me to become knowledgeable. It has enabled me to have knowledge of the conditions of what is conducive and the mere presence of that kind of a catalyst, is when it is expressed in a different kind of a way, that what belongs not to me, but what I hope might happen and then fit in the generality of totality of all things, of which I am part. The introduction of that is extremely difficult, because the aim is then not selfish, is not any longer what I wish, but it has to do with an understanding over all of what I am, and where I belong, and where everybody else belongs, and where the conditions on earth also belong. And you might say then I become entitled to run that kind of an experiment. In short it simply means 'not my will, but Thine.' And if one can have this kind of attitude in any kind of ordinary work on earth, then there is the chance that the catalyst will help one to speed up, and the use of less energy than usually is required in an unconscious state, and then one telescopes one's life's experiences into a smaller and smaller form - sometimes a smaller and smaller orbit and the closer it can come to the center of myself, the more chance there is that the circumference is less; and this means that less energy is needed, and it can be accomplished in a shorter time.

You understand that I talk allegory. You have to learn how to understand, and how to take that. You have to see how to apply it in your own circumstances. And what are the requirements for that kind of a reaction. Because if you can apply it in your life, you will then find out by verification of what I've said that it will give you the balance which is needed in a much shorter time. And you will be able to cope with conditions as they are now presented, and which make your head sometimes swim, that then you will really know what to do, and each day you will be able to accomplish a certain task that you have set yourself, because when one Works in this way, one ceases to be a fool. One will know what is then right for that day, and one will know what one can do with the materials on hand, and with the attitude, emotionally expressed, of the wish to Work. Even that particular problem of how to acquire the wisdom to find out what kind of catalyst is needed, even that is subject to a catalytic influence. This then in such a case becomes a personal question. It is a consideration of what you are as a human being. And you will only find it in prayer because by means of establishing a relationship with that what is the source and the fountain of all life, that you in your own life will be able to recognize, through that what you are, and it is that connection - sometimes called fusion at times - or unity, or as preparation, a form of dedication; and emotionally expressed, devotion; and intellectually, as a knowledge of unity. If that can be done at times, when one really wishes to be in tune, in harmony with what you now might call simply the music of the spheres, if you don't want to use the name 'His Endlessness', that then in the silence of yourself, at times in the beginning of the day, at times during the day, whenever you can, that you then, you can call it 'prayer', that is, you have a certain communion, relationship between the potentiality of your Soul and the actuality of that what is the highest of yourself, towards that what you wish to become.

It's very difficult if you don't understand it, it's also very difficult if

you don't try to apply it. It's difficult for you because much of your lifetime will be spent in turning things over without getting anywhere. If it's a matter of trying to utilize the energy which has been given, and to become really a manager of your own factory, you'll have to know what is there, and you know that as a manager, you should not be allowed to sleep. So again, a good day, but this time from a different standpoint.

And so, good night to all of you.

END TAPE

Transcribed: George Peters

Proofed: Margie Corbett

Typed: Jessica Haim